

UNITED CARIBOU ASSOCIATION OF THE NUNAMIUT

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UNITED CARIBOU ASSOCIATION OF THE NUNAMIUT

A

PROJECT REPORT

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Abstract

Caribou is one food source that the people in Anaktuvuk Pass, Alaska rely on as a dependable and traditional source of food. United Caribou Association of the Nunamiut (UCAN) hopes to emulate the Alaska Eskimo Whaling Commission in a way that secures a first right of refusal over sport hunters and others. What UCAN proposes by its presence are negotiated restrictions to ensure subsistence taking of caribou by residents of Anaktuvuk Pass. Because the caribou of three Arctic herds are unrestrained and transient, and a shared resource of the State of Alaska, the State Board of Game views the caribou as a shared resource to be used by all citizens of the State of Alaska. The framers of UCAN want to ensure that the State Board of Game, sport hunters, and others know that the people of Anaktuvuk Pass are concerned about their food security. The study discovered that the local community of Anaktuvuk Pass wants outside agencies to know how and why caribou are important to them. Local governing bodies such as the Nagragmiut Tribal Council can and should be taught to develop PowerPoint presentations using their own images, and local storytellers provided avenues to express their concerns. The residents of Anaktuvuk Pass want to be the first to use the caribou as a food resource to protect their food security, and they want to be able to successfully articulate that concern.

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Chapter 1 Introduction to the United Caribou Association of the Nunamiut

The United Caribou Association of the Nunamiut (UCAN) is a 501c3 non-profit organization made up of people of the village of Anaktuvuk Pass, Alaska. United Caribou Association of the Nunamiut was organized as a result of a perceived sense of a reduction in subsistence taking of caribou (*Rangifer tarandus*) from herds that migrate at or near the valley, and village, of Anaktuvuk Pass. Three such herds of caribou that migrate at or near Anaktuvuk Pass are the Western Arctic Herd (WAH), Teshakupuk Lake Herd (TLH), and Central Arctic Herd (CAH) (North Slope Borough Comprehensive Plan, 2005).

One Indigenous group that has been validated as Indigenous experts is a group called the Alaska Eskimo Whaling Commission. The Alaska Eskimo Whaling Commission has political recognition throughout Alaska, in the legislative and executive branches of the Federal government, and internationally through the International Whaling Commission. United Caribou Association of the Nunamiut wishes to emulate Alaska Eskimo Whaling Commission achievements, which include successfully negotiating for the best interests of their communities and people as a whole.

It is recognized by the Anaktuvuk Pass City Council that a local caribou coalition has value. A local government department of the North Slope Borough, the Wildlife Department, and the office of the North Slope Borough Mayor have supported recognition of local efforts by city officials and concerned citizens, and continue to support local control for the guidance and direction of other coalitions that affect the livelihoods of the people of the North Slope.

1.1 The Nunamiut: Who and where they are

The village of Anaktuvuk Pass is approximately 250 miles northeast of Fairbanks, Alaska. Fairbanks is the second largest city of the State of Alaska. It is anticipated that UCAN

will help the residents of Anaktuvuk Pass articulate their food security concerns regarding access to (or lack thereof) subsistence caribou herds of the Western Arctic Herd (WAH), Teshakpuk Lake Herd (TLH), and Central Arctic Herd (CAH) (North Slope Borough Comprehensive Plan, 2005). In 2010, about 350 residents, or ~16.5% of the population, was employed through public sector employment; the majority of the residents depend on a subsistence economy (North Slope Borough, 2016). The Inupiat Nunamiut say of themselves that they are the last peoples to settle into sedentary living. Formerly, the Nunamiut were able to access the entirety of the Brooks Range without regulatory restrictions to hunt and fish animals like, moose, ptarmigan, sheep, ground squirrel, and their mainstay caribou (Spearman, 1979). Regulations began to be applied with the implementation of the Alaska Native Claims Settlement Act, meaning that land had been transferred over to the United States Government for use as a national park with restrictions for access imposed by government (Arctic Slope Regional Corporation, 2016) website.

There are several employment avenues for residents of Anaktuvuk Pass, including, but not limited to, the North Slope Borough School District, the North Slope Borough, Arctic Slope Regional Corporation, Nunamiut Corporation, City of Anaktuvuk Pass, and The Nasragmiut, and the Native Village of Anaktuvuk Pass. Anaktuvuk Pass is within the 2nd Judicial District of the State of Alaska and sits on a divide between the Anaktuvuk and John Rivers of the Central Brooks Range

1.2 A brief history of the Nunamiut

Generally, over several generations due to sedentary living fostered through creation of schools, Alaska Natives experienced technological developments in nearly all activities of daily living. Nearly all advances can be attributable to a rise in frequency of transportation and improvements in components of communications, and nearly all components of both amenities

have changed exponentially over the last decade. Communications capabilities improved from two-way radio, to a one-telephone town, to individual cellphone use; and, depending on the weather, from what may have been an intermittent mail run to multiple daily flights to and from the village airport. Generalized mechanical means of personal overland and water transport advances have promoted mechanically reliant access to historic use subsistence camping and harvest sites that in former times took days to access. Caribou is one source that the people of Anaktuvuk Pass have relied upon as a dependable and traditional provider of food. United Caribou Association of the Nunamiut hopes to emulate Alaska Eskimo Whaling Commission in a way that secures a first right of refusal for a fugacious-natured resource over sport hunters by having a first right to refuse a take of caribou over others who have access to the region. This means that the residents would have first access to meet their subsistence use needs over others. The United Caribou Association of the Nunamiut proposes a placement of similarly negotiated restrictions to ensure Anaktuvuk Pass resident subsistence taking of caribou, and therefore local food security. However, because the caribou of three Arctic herds are unrestrained, landlocked, not endangered, and transient, the State of Alaska Board of Game views the caribou as a shared resource to be used by all citizens of the state.

Chapter 2 North Slope Borough Assessment

North Slope Borough Mayor Charlotte Brower stated in a report in 2010 that healthy communities are a priority for the North Slope Borough (North Slope Borough, 2012). One component to such a priority is a healthy diet resulting in good nutrition. Diet and nutrition were part of an overall assessment in a report called the North Slope Borough Baseline Community Health Analysis published for the North Slope Borough in 2010. The report states people who live in a village are often at a greater risk of food insecurity than people who do not live in a village. “Food security is now defined as the capacity of individuals to have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life” (Theriault et al., 2005).

2.1 Food security

According to UCAN, the residents of Anaktuvuk Pass feel that food security is not adequately acknowledged or protected by the State of Alaska Board of Game, big game guiding operations, and tour companies using lands and air adjacent to Anaktuvuk Pass. It has been said by people of the village of Anaktuvuk Pass that those big game hunters, and tour and hunting guides, need to understand how the people of Anaktuvuk Pass use subsistence resources. Some scientists working with the North Slope Borough have argued that caribou are not affected by over-flights of aircraft, but the residents of Anaktuvuk Pass say that sports hunters and others are indeed affecting the behaviors of the caribou (Anaktuvuk Pass, 2014). An overriding concern for villagers of Anaktuvuk Pass is to know how the community, through UCAN, can react to or negotiate with the State of Alaska Board of Game on sports hunting pressures, and stop flight tours that may be disrupting or possibly diverting herd migratory patterns at critical times. Others from outside the village seem to disagree regarding the potential impact of sports hunting

and tours on caribou migrations, as personal conversations with scientists revealed an understanding by some that caribou are not prone to reacting to over-flights of aircraft (D. Person, NSB Wildlife Department in discussion with the author, June 2014). Additionally, at the present time, caribou herds at or near Anaktuvuk Pass are experiencing a population decline, but the reasons for the decline are not well understood (D. Person, NSB Wildlife Department in discussion with the author, June 2014). These are the reasons why the non-profit organization known as UCAN was formed to help residents of Anaktuvuk Pass regain a lost sense of control over one aspect (subsistence caribou hunting) of their livelihood.

Two expectations for UCAN are engagement of policy makers and emulation of the Alaska Eskimo Whaling Commission to ensure that a known source of food will be there for generations to come (Anaktuvuk Pass, 2014). The Alaska Eskimo Whaling Commission is a coalition of traditional Bowhead Whale (*Baeleana mysticetus*) hunting villages from Wales, Alaska to Kaktovik, Alaska that negotiates quotas on behalf of the members of the Alaska Eskimo Whaling Commission (Anaktuvuk Pass, 2014).

The State of Alaska has management over big game animals through the Department of Fish and Game. Currently the department has a cabinet level Commissioner who answers to the Governor. The Alaska State Legislature created two Game Boards, one for fish and the other for wildlife. It is the Board for Wildlife that the people of Anaktuvuk Pass have the most interaction with, because of the State of Alaska management of Big Game in Alaska. The three herds that are at or near Anaktuvuk Pass are the Western Arctic Caribou Herd, the Teshakupuk Caribou Herd, and the Central Arctic Caribou Herd. Additionally the State of Alaska has a Division of Subsistence whose main goal is to provide research and planning on issues that affect subsistence hunters and gatherers.

Chapter 3 Methodology

The residents of Anaktuvuk Pass have expressed a desire to negotiate targeted management strategies for game management units at or near Anaktuvuk Pass. Big Game Management units in Alaska are regulated by the Alaska Board of Game on State of Alaska lands (Anaktuvuk Pass, 2014). A strategy is to achieve food security through UCAN, whose stated purpose is to “protect our Nunamuit tradition of hunting and gathering to secure food for our community” (UCAN, 2016). The residents of Anaktuvuk Pass have expressed a desire to achieve what appears to be a right of first refusal in the taking of subsistence resources by influencing the decision making process by the Alaska Board of Game for earlier access to subsistence resources to meet their food security needs (Anaktuvuk Pass, 2014). Leaders from three governing entities of Anaktuvuk Pass, and the North Slope Borough Wildlife, Law and Planning Departments have had face-to-face meetings in Anaktuvuk Pass to discuss village food security concerns, possible action items, and recommendations that can be presented through UCAN (Anaktuvuk Pass, 2014).

The North Slope Borough Baseline Community Health Analysis (2012) characterized several aspects of food security and associated health impacts for residents of the North Slope Borough, and specifically for residents of Anaktuvuk Pass, Alaska. The project described herein specifically addresses one of the North Slope Borough Baseline Community Health Analysis characterizations: “Times last year when households found it difficult to get the foods they needed to eat healthy meals” (North Slope Borough, 2012, p. 117).

3.1 Goals and objectives

The project goal was to collect and articulate community-informed targeted management strategies to achieve food security. The objectives for this project were as follows:

1. To articulate what a right of first refusal is, with respect to the taking of subsistence resources to influence policy processes by the Alaska Board of Game, and
2. To promote earlier access to subsistence caribou resources to meet the food security needs of Anaktuvuk Pass, and
3. To help the people of Anaktuvuk Pass develop presentation materials based on local knowledge.

The planned outcome was to inform and educate the Alaska Board of Game, and sport and tour guides about Anaktuvuk Pass food security issues and why securing a first refusal option (or, possibly other options suggested by the community) promotes food security. This focus responds directly Essential Public Health Service (EPHS) #10: research for new insight and innovative solutions to health problems (Appendix A).

3.2 Study design

This project applied qualitative research methodology. Qualitative research has an emphasis on looking through the eyes of those who are participating in the research. This methodology was selected due to its ability to characterize opinions that are not easily quantifiable (Bryman, 2008), to collect natural answers to the questions posed to participants, and to give a voice to those who feel that they are not being heard. It was anticipated that this method would bring to light conditions that residents of Anaktuvuk Pass say are affecting subsistence caribou taking, and why the cultural connection to subsistence caribou taking has survived through generation after generation of residents of Anaktuvuk Pass.

A review of the official North Slope Borough website identified three different active councils in Anaktuvuk Pass: the City of Anaktuvuk Pass, the Native Village of the Nagragmiut, and Nunamiut Corporation. Individual semi-structured interviews were planned for a maximum

of 20 Council member participants in January 2015. In addition, three focus groups, with a minimum of five and a maximum of 10 participants each, were also planned to assist with identifying expectations and experiences of villagers not associated as Council members.

3.3 Data collection

The project used two methods for data collection, which consisted of: 1) a self-administered open-ended questionnaire; and 2) audio-recorded focus group discussions (FGDs). Notices were sent to the community village Council staff several days prior to the author's arrival. Upon the investigator's arrival, but prior to data collection, a letter of introduction and a consent form (Appendix B) were presented to potential participants to provide background information on the project and to identify risks and benefits of participation. If individuals chose to participate, a brief pre-survey was administered to collect basic demographic information (Appendix C).

The questionnaire (Appendix D) consisted of seven questions and took approximately one hour to complete. It was self-administered by all City Council participants, but the principal investigator was available to help prompt respondents and provide points of clarification if necessary. After the Council members completed the questionnaire, they were subsequently encouraged to discuss their answers and observations as a group (i.e., the first of three FGDs) (Appendix E). After Council members completed and discussed the questionnaire, they were asked to encourage the community at large to also participate in FGDs.

Calls for public participation in the FGDs were also made through posting of flyers and public service announcements by using a local citizens band radio. The public focus groups were organized into two additional forms of membership: the School Group and the Public Works

Group. Members of the community were presented with the same FGD questions as presented to the Council members, and comparisons were made from each group.

3.4 Data analysis

The answers to the questionnaire and data collected during the FGDs were analyzed by the researcher, and themes were identified according to LaPelle (2004). The analysis provided a way to assist in developing key concepts as they appeared from the questionnaires and FGD. It was important to discover how the content of the questionnaires can be geared toward articulating targeted management strategies to achieve food security, develop strategies and recommendations and, provide insights on perceived food insecurity.

Since the residents of Anaktuvuk Pass had previously expressed a desire for targeted negotiations of a shared subsistence resource, the content of the questionnaires and the content of the recorded transcripts were examined for development into a summary presentation. The presentation was meant to reflect the nature of their desire to influence policy for their benefit.

The questionnaires were reviewed and recordings transcribed by the researcher to search for common themes within the responses provided by the residents of Anaktuvuk Pass. The end result was a searchable table of variations of common themes (LaPelle, 2004). The contents of this table were transferred into a PowerPoint presentation that presents the key themes on what the residents of AKP said. The purpose of the thematic process was to determine participant perceptions based on their own words.

Chapter 4 Results

One main theme from the three FGDs was a desire for respect of local need for the caribou resource. It was stated in their own words from their village history that maintaining a connection with subsistence caribou hunting was important to maintaining their food security. Two of the three FGDs, the School Group and the Public Works Group emphasized how long they used meat gathered during a hunting session. Their concern was if whether or not other outside groups of people realized how much they depended on caribou as a staple food and materials resource. Their expressions of concern with respect to the local need for the resource were centered on, but not limited to, an amount of time needed for harvesting, anticipation of time needed to prepare for harvesting in anticipation of where the caribou may migrate, and how long the harvest lasted while a migration was occurring. The annual harvest of prime bull caribou, for the most part, occurs during the fall migration. The majority of their harvest of prime caribou takes place during the fall migration where the caribou are closest to them. Their stock of food consisting of prime examples of healthy caribou must last through the winter and through to the following spring seasons; a period of about eight months. Stated lean times where caribou were not easily accessible have been during spring break-up, and the summer months when there is little to no snow.

4.1 Themes from the City Council Group

No less than three persons, but as many as ten, attended three separate FGDs held in three different locations – the first being the City Council Group (which also completed the self-administered questionnaires), held at the North Slope Borough Teleconference Center. The meeting was held near the Anaktuvuk Pass Airport, as it had a conference room, and would not necessarily be interrupted by members of the public looking for a bingo game (which could have

happened had it been held in the usual Council chambers of the City Hall). Of the three focus groups, the largest was with the City Council. The members were equally divided by gender, and ranged in age from approximately mid-twenties to elders of the community. There were at least two recognized elders of the community present. Following introductions, a short explanation was provided to the members of the Council, and the author informed the Council that one of their Council members was a member of the author's project practicum committee. It was explained to them the reasons for being there, and how it was decided that the issue of food security was seen as a public health issue in Anaktuvuk Pass, Alaska. Elders of the community opened the discussion, as is customary. This pattern was also followed with the other two focus groups.

Generally, the FGD with the City Council was centered on a history of the community and discussions of policy from outside political influences that affected the community. The City Council Group was also concerned with having an influential political voice through the UCAN, such as the kind of political influence that the Alaska Eskimo Whaling Commission on subsistence whaling has with the Federal government and the International Whaling Commission. It was recognized by the City Council of Anaktuvuk Pass that the Alaska Eskimo Whaling Commission sought protection and continuation of Indigenous whaling for Bowhead whales in Alaska.

What became apparent from comments made from the City Council Group was the recognition that policy should be influenced by a coalition of locals. This theme carried out through the FGD, and there was indication that the community made learned, self-disciplined decisions about caribou behavior. Decisions were based on their direct observations of caribou migratory behavior, specifically the behavior of the first seasonal bulls migrating south in the

fall, which help them make their harvest of caribou more fruitful. Their concern was how to explain this behavioral attribute of bull caribou to outside concerns based on Traditional Knowledge (TK). Residents of Anaktuvuk Pass see TK as an avenue for achieving understanding with outside groups, which may help everyone involved in the subsistence caribou harvest debate; although no one person was identified to take charge and take advantage of the task-oriented momentum emanating from the group. It was important to the members of the City Council Group that TK be respected, although they did not state how they, as a collective community, may present that information to other concerned representatives in either the state Board of Game, the Federal Subsistence Board, or big game hunters.

The City Council focus group statements of alarm pertained to how behavior of the first seasonal bull caribou has been affected dramatically over the most recent years by outside resident and sports hunt vehicular traffic on a nearby North Slope access road, and a perceived increase in small aircraft traffic. What became apparent was indirect discussion of how a system of hunting caribou should be approached and changed, for their food security and for the benefit of others. However, they knew as a group that to only approach the issue from one point of view as one village may not enough for other Native leaders in the state concerned about subsistence issues.

4.2 Themes from the School Group

The day after the City Council FGD, an appointment was made with three teacher aides of Nunamiut School. The least number in attendance were from the School Group. The make-up of this focus group was women: two participants raising families in the community, and one who was considered an elder of the village. After introductions and an explanation of why this project was being done, discussions around the topic of the practice of caribou hunting began. From the

onset, the FGD was centered on the cost of living and concerns of family food security in the village, specifically their concerns around family and the cost of actually going out to hunt caribou. The group noted dispersion of caribou herds over vast tracts of land away from traditional hunting grounds, which caused local hunters to travel greater distances in a shorter period of time. It should be noted that generally the hunt was made in a day trip, with overland travel by snow machine of sometimes a hundred miles or more in the shorter days of winter. Their concerns were about why the herd was not travelling through Anaktuvuk Pass, such as was seen by the elder of the focus group in years past. The elder of the focus group had witnessed thousands of caribou passing through Anaktuvuk Pass while she was growing up. It was striking to hear that a hunter of a younger generation family had to talk about planning for the hunt conscientiously, meaning that careful planning required for a snow-accessible hunt was based on a limited income, higher gas prices, where the animals might be, and time they thought the hunter may need to be out from the village. It was also explained that once a small group of caribou was found (i.e., a group ranging from 10 to greater than 50 caribou), the hunter would have to select particular animals, usually a female without a fawn. Caribou are from the deer family, and are the only member of the deer family in which the male and the female have antlers. Traditional knowledge had a bearing on their selection of an animal to take, and not all members who were hunters knew the difference of which animals were best to take for food.

Another issue that the School Group brought up was how much caribou meat was enough for immediate and future consumption. Ultimately it depended on family size and storage capability. Storage capability means the number of electric-powered chest freezers a family has. Consumable sizes mean the number of pounds of meat and favored bone that a family can acquire to store in their chest freezer. However, immediate family was not the only concern. It

was stated by the School Group that some families without hunters went to families with hunters to ask for a share of a catch. A generational gap was observed in this part of the discussion, in that the elder of the focus group did not view asking for a share of caribou meat as an embarrassment. The younger women of the focus group did. The younger of the focus group saw asking another family for a share of meat as a failure to provide for their own families, and a tradition of seeking a share from a successful hunter family was not practiced at this personal level. The younger woman of the focus group made it known that there is a general store in the village. She stated that foods that are known to be perishable have to be consumed the same day of purchase or go to waste; and long-term storage of a fresh variety of foods was not a favorable alternative. One insightful response made by a the same young woman stated that sometimes families who are raising small children could only afford to purchase packages of pizza roles and soft drinks for their dinner, because the healthier meals were much more expensive to purchase, did not store very well, and had to be consumed on or near the same day of purchase, such as frozen steak, fresh vegetables, eggs, fruits, potatoes and bread. Her other comment was that an expensive frozen steak will last only a day, whereas a full stock of caribou meat in the freezer may last for months.

4.3 Themes from the Public Works Group

The focus group from the Anaktuvuk Pass Public Works Group was mainly made up of hunters. Hunters of this group ranged in age from early twenties to late forties. These were the harvesters of the caribou. The Public Works Group spoke about their observations of the behavior of sports hunters in the field, and noted the amount of meat that sports hunters take home after harvesting bull caribou. The meat brought out by flights with the sports hunters appeared to be minimal when the sports hunters were seen boarding at the Anaktuvuk Pass

airport. The hunters of the Public Works Group felt that the sports hunters appeared to have very little meat with them as they left, and wondered what they did with the rest. A few in the group suggested that the sports hunters could donate the meat of their catch to the village for distribution as a sign of goodwill.

Group members also said that they have to be observant of weather, snow and animal behavior and ready to take advantage of potentially beneficial situations, especially when it came to providing caribou meat to the community. They saw their efforts as a service to the community and not just to their immediate family. Although they were aware of the cost of access to potential harvesting sites, they were more concerned with the number of animals they found once they arrived at the area destination. They as a whole relied on past experience and other hunter intelligence to decide which areas may be best for finding a highly mobile animal. The hunters have found that the caribou are further away from Anaktuvuk Pass more often than not in comparison with historical Anaktuvuk Pass migrations of the caribou. The Public Works Group had an interest in the workings of the UCAN only because they recognized that there must be a method to influence policy since the community is surrounded by private, state and Federal lands. Another concern was their having overland access to hunting grounds through Federal lands, and how the rules apply to them.

4.4 Self-restraint vs. early access

What Anaktuvuk Pass hunter TK has taught them is caribou will follow lead bulls when migrating south from the North Slope, and members of the community must allow the bulls to migrate through. The observed herding instinct of the caribou by hunters of Anaktuvuk Pass passed on over hundreds of years and even millennia has engendered an established approach by local Anaktuvuk Pass hunters who take bull caribou. Self-restraint is a behavior exercised by

hunters of Anaktuvuk Pass. This learned behavior has been transferred from one generation to another when early migrating bulls have been observed heading toward their southern range at or near the fall caribou hunting season. Lead bulls, in the hunters' learned observations, must completely pass through unmolested over geographic mountain pass historic migration sites used for harvesting of the caribou in order for other caribou of the herd to follow. It is the bull caribou that is sought after by sports enthusiasts seeking out the biggest bull for points and records that mean little to community members. The local community desires to have their observations and voluntary self-restraint behavior validated by the Alaska State Board of Game, and respected by sports hunter enthusiasts. The people of Anaktuvuk Pass recognize that the bull will still be there at the southern end of the range for a sportsman to take. The competitive nature of a sports hunter is one of the frustrations that local residents and subsistence hunters have. Residents of the village know from herding behavior that caribou herds have concentrated at a number of likely North Slope passes to migrate through the Brooks Range passes, especially Anaktuvuk Pass, for which the community was named. A perceived lack of understanding by sports hunters, and other non-Native state subsistence users, on the behavior of the caribou means that lead caribou bull are sought out and slaughtered, leaving the rest of the herd to scatter like water falling onto a rock.

The UCAN want to ensure that the Alaska Board of Game, sports hunters, and air tour guides know that the people of Anaktuvuk Pass are concerned about their food security. A way to educate the Alaska Board of Game, sports hunting guides, and air tour companies is to identify and characterize targeted management strategies that could be used in Anaktuvuk Pass and articulate these strategies to both decision-makers and resource-users outside of the community, as well as with the community itself. They feel that this is a first step toward restoring

Anaktuvuk Pass residents' sense of food security. One appropriate strategy may be a right of first refusal to subsistence caribou resources at times identified by the Anaktuvuk Pass community. A second strategy may include elements of how the people have secured a sense of food security that is historically based on Anaktuvuk Pass resident answers to qualitative research questions and FGDs. The primary audience should include the Alaska Board of Game, sport-hunting guides, and air tour companies, and such a presentation should articulate targeted management strategies that are representative of Nunamiut food security interests. An overriding concern of the community is that early-access hunters from places other than Anaktuvuk Pass ignore or do not know of Anaktuvuk Pass resident TK on caribou behavior.

4.5 Less than ideal animals taken

Early access to prime caribou resources by non-resident hunters has resulted in less than ideal animals left for harvest by members of the village when caribou are observed to be migrating in the fall prior to rutting. Nearly every resident who participated in the focus groups and/or completed individual questionnaires observed that he/she felt like the community is getting the leftover animals. This feeling has emerged after a migration pattern has been disrupted which resulted in animals migrating away from or near the village and route of Anaktuvuk Pass. The meaning of having the leftover animals is that the animal is less desirable in terms of proportionality of meat to fat, and size. This means that the caribou may be smaller in size, less fat (within the animal and hindquarter), and may be a female.

Access to animals, after an initial scattering allegedly by other hunting concerns, results in the Anaktuvuk Pass resident caribou hunting season being at or near the rutting season for bull caribou. Rutting bull caribou are not desirable because of the musky smell within the meat. Harvesting a female caribou that is not pregnant is more often the animal left for subsistence

harvesting. The female is smaller with less fat. It is highly undesirable for the people of Anaktuvuk Pass to harvest female caribou with calves. Historically fawns had been harvested for clothing, because the skin is soft. However, today it is not necessary to harvest fawns for clothing.

4.6 Caribou at or near Anaktuvuk Pass

According to study participants, remaining herds are scattered and more skittish than noted in the past. The killing of lead bull caribou results in the remaining caribou using migratory routes that may be further from the village. Thoughtful preparation and planning of caribou harvest activities for better chances of success of harvest with a minimal impact on cash resources has been a normative result expressed in the focus groups. There are several reasons why the UCAN is viewed as needed to secure their food source. Scattering of the herd means further overland travel over open tundra to find a suitable animal for harvesting, especially in winter. There are no great rivers to ford during the fall hunt, so travel by water is not a viable option. Federal rules for Federal lands prohibit the use of motorized transport in the Federal lands that surround the village. Members of the village rely on overland transportation over private lands in season in order to access prime bull caribou that yield the most meat per animal. The hunters of the village have to rely on each other for support due to the remoteness of the remaining herds. Careful consideration must be made by the hunter and his family to limit impact on their limited resources. Community members of Anaktuvuk Pass have stated that gasoline is about \$10.65 per gallon, and a typical day trip may mean purchasing at least an additional \$50.00 to \$100.00 per day in extra gas and oil, in addition to food, and keeping a fixed cost for survival gear. Ammunition can be at least \$30.00 per box of 20 shells. This does not include the possibility for repairs that may be needed for hunting gear, including a sled.

According to the UCAN perspective, the Alaska Eskimo Whaling Commission would not tolerate migratory disruption of the Bowhead whale. The people of Anaktuvuk Pass would like to see the same kind of consideration and not have lead bull leader(s) of the herd taken prior to entry into a pass and thereby cause disruption of a caribou overland migration through the Brooks Range from the North Slope. The UCAN seek the kind of Federal protections allowed for and enjoyed by the Alaska Eskimo Whaling Commission communities even though the caribou is not an endangered species.

The hunters of the village do not call for aircraft piper-cub charters like those that are used by sports hunters attempting to access bull caribou. Often looking at social media, like YouTube, a sports hunter is dropped off with a guide, at or near desirable groups with bull caribou, or bulls in a small group. Further, the sports hunters have noted that the tundra is not flat. The tundra is made up of small head-like protrusions. These kinds of terrain is more physically taxing, and they have noted it is more difficult to travel over very quickly in the summer and early fall before snow is on the ground – thus the use of chartered flights. Caribou have very good eyesight, and hear very well, so they are not an easy prey to approach and kill. The split hooves of the caribou spreads out making their movement over tundra very fast compared to a human travelling overland on foot. The caribou are also very good swimmers; the coat of the caribou has hollow hairs, making them buoyant, and their feet help to make them swim very well. The Public Works Group noted that when caribou are intercepted from traversing through Anaktuvuk Pass, the herd has to travel to areas that are not restrictive in the use of motorized transport like snow machines in winter and all terrain vehicles in summer and fall, and the community hunters travel northward to the opening of Anaktuvuk Pass to find a suitable animal for harvesting.

The Public Works Group recognized that the caribou are not restricted to travelling through just one pass year after year. What they also recognized is that when the caribou do not travel through Anaktuvuk Pass their job of finding and securing caribou for their food stores becomes more problematic. The hunters of Anaktuvuk Pass do not drive overland to the Dalton Highway, East of Anaktuvuk Pass. However, the Dalton Highway allows for an increasing number of sports hunter/campers coming from the south to view and hunt the migrating herd as it moves south from the North Slope.

Chapter 5 Discussion

One of the first hurdles that has to be overcome is whether or not the people of Anaktuvuk Pass can traverse over Federal lands to access subsistence resources. It would be wrong to say that they do not have access; there are indeed negotiated corridors that are available to hunters who need to get through to private lands. Accesses through these corridors are through private lands.

It was predicted by the researcher that most of the FGDs would be about what the people of Anaktuvuk Pass cannot do, but what the discussions led the researcher toward is what possibilities and opportunities there are for educating Federal, state and local boards on what perceived barriers there are that the people of Anaktuvuk Pass have to overcome. The people of Anaktuvuk Pass feel that they have to explain they feel restricted from achieving a sense of food security.

The caribou migration that the people of Anaktuvuk Pass refer to is the migration of caribou from the North Slope to caribou southern ranges in late summer and early fall. There are three separate herds that can potentially migrate through the vicinity of Anaktuvuk Pass. The Teshakupuk Herd, the Central Arctic Herd and the Western Arctic Herd. The Teshakupuk Herd is predominately in and around the North Slope Oil Fields during the spring and summer. The Central Arctic Caribou Herd can migrate toward the Canadian Border, and can also converge at or near Arctic Village, Alaska. Largest of all the herds of Alaska is the Western Arctic Herd, which can migrate south toward Nome, Alaska, from and or near the western side of Alaska's North Slope. All three herds overlap in their migration and at some point or another migrates through or near Anaktuvuk Pass. It appears that the northern lands section of the funnel that is Anaktuvuk Pass belongs to the Regional Corporation known as Arctic Slope Regional

Corporation. If a “y” were to be drawn on a map the “v” part of the “y” would be traversing the North Slope, and the tail of the y” would be going through Anaktuvuk Pass (Figure 1). The Dalton Highway is also found in Figure 1, outlined in black. The Dalton Highway is approximately 60 to 70 miles away from the apex of the “v” part of the “y”. Caribou moving at a moderate pace may be able to travel that distance over tundra in a day. One of the reasons that the people of Anaktuvuk Pass say that bulls of the herd are being removed from leading the rest of the herd toward passes like Anaktuvuk Pass is the herd may be intercepted at or near Umiat. Umiat is located approximately 90 miles west of the Dalton Highway. The airport there is a state-owned and run airport, though not opened to the public at large. Aircraft charters fly to and from Umiat to what are known as “Spike Camps” where guided hunters can camp until fulfilling their State of Alaska permitted catch of caribou. It is in areas like this that the people of Anaktuvuk Pass report that bull caribou are taken. Umiat sits at the apex of migrating caribou heading south near the protected oilfields of the North Slope. The caribou appear to converge upon a natural barrier, the Colville River, and cross over toward Umiat. One of the founding villagers from Anaktuvuk Pass assisted in helping researchers aggregate at or near Umiat. Umiat was one of the areas where there was historic subsistence use of caribou by the people of Anaktuvuk Pass (Irving, 1975), but now the land does not belong to the people of Anaktuvuk Pass.

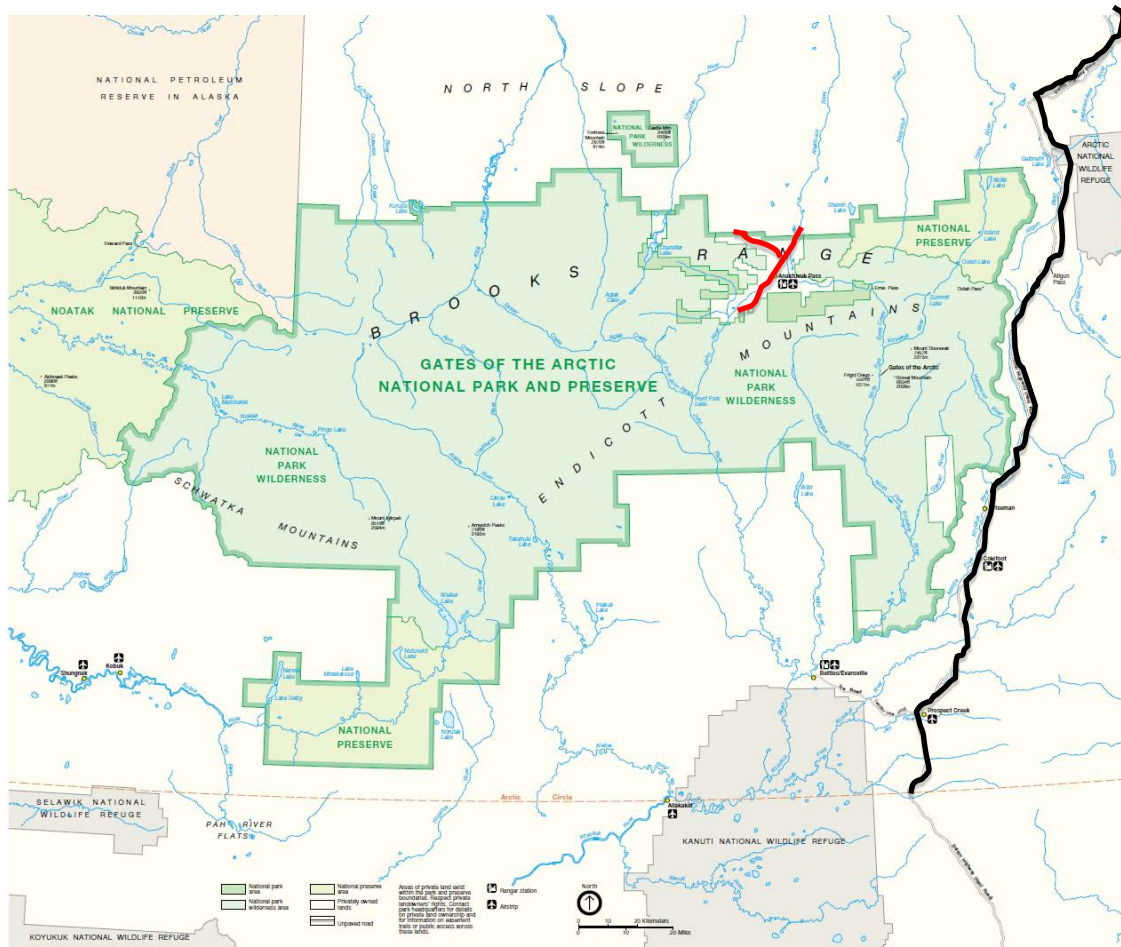


Figure 1. Herd migration (in red) and the Dalton Highway (in black) near Anaktuvuk Pass, Alaska.

The people of Anaktuvuk Pass are shareholders of the Arctic Slope Regional Corporation. Theoretically, this means that hunters from the village of Anaktuvuk Pass can, with the permission of the regional corporation, traverse those lands without motorized vehicle restrictions imposed by either the State of Alaska or Federal Administrators from the National Park Service. There have also been suggestions that the regional corporation purchase some “Spike Camps” used for and by big game hunters and guides. There are several more barriers that must be overcome by the UCAN, and that has to do with land ownership. Determining landownership is something beyond the scope of this paper. One of the limitations has been clear lines of ownership of lands, leases, and property lines that the caribou seem to ignore.

5.1 Diversion of herd

There is a very real impact that the villagers of Anaktuvuk Pass experience when caribou do not migrate at or near Anaktuvuk Pass. To some degree it can be likened to if a container ship should not arrive at Anchorage for a week or more, affecting all of the service industries in the Anchorage area. This is the kind of impact that is felt by the community members of Anaktuvuk Pass. There may be a certain amount of disruption that is being experienced by members of the community of Anaktuvuk Pass when they see that sports hunters are very efficiently and very effectively meeting their authorized take quota of bull caribou.

Traveling to and from the hunt sites is one of the main issues that have been mentioned in the FGDs and individual questionnaires, specifically travel to and from hunt sites because the residents of the village of Anaktuvuk Pass use the village proper as their base of operations during the caribou-hunting season. Historically, the people went to areas where they knew they were going to be successful. This may be one of a number of unintended consequences of sedentary living. Diversion of the herd means that there may be several consequences, the least of which is having money for fuel. There is the cost of mechanical parts, shipping, and handling, plus waiting for the parts to arrive through the postal service in order to repair damages or missing parts for overland travel to and from hunt sites just to access caribou even within a twenty mile radius of the village. There is the cost of ammunition, fuel, and camping supplies used just in case of needing to remain in place due to bad or unseasonable weather.

As mentioned before, the issue of land ownership is a very real barrier to accessing herds in the vicinity of the village. It is quite possible for residents to access herds that are following what are known as the most traditional route, and that is through Anaktuvuk Pass. However, there are other passes on either side of the valley: one side is bordered by the Dalton Highway to the west,

and the other is Federal lands to the east and south in which no mechanical conveyance is allowed because of the areas being national park service areas where only foot traffic is the only allowed means of travel.

5.2 Why mitigation

The reasoning for mitigation in Anaktuvuk Pass is simply because the community depends on the caribou migrating through Anaktuvuk Pass on an annual basis, and the community relies on lead bulls being able to make it through unmolested or killed for the rest of the herd to follow each year. The high cost of living and the lack of jobs that are available to the village makes it challenging for hunters to pay for food, fuel, ammunition and camping supplies in preparation for the annual migration of caribou. That said, the focus group and questionnaire participants were predominately made up of people who were employed and were the very same people who can afford not to hunt. However, because the village is sedentary, these are people who choose to provide an additional service to others by providing to others, not because they have to, but because they want to. Members of this respondent group have means to apply a part of their budget toward subsistence caribou hunting because it is not the title from a job that gives them meaning, but it being recognized as a provider for the rest of the community.

5.3 Maintaining balance

Another main issue is maintaining an abundance of caribou meat. The majority of study participants were of a group of residents who could afford to participate in a fair chase activity like hunting for caribou over barren ground. Sedentary living has its share of pros and cons. Today, there is a reliance on available income for taking part in subsistence caribou hunt activities.

Hunters have special needs to conduct their subsistence activities. There is the need for climate-correct clothing, a transport mode, and carrying capacity (meaning how much meat can be gathered and not purposefully left behind because there was no capacity to transport it to a home base). There is the need for the weapon of choice, ammunition, telescopic sights, telescopic observation, knives, storage bags, rope, containers for fuel and oil, containers for food used for grub, extra dry clothing, a means for heating water, and containers used for water. Individual preference dictates the need for all these items. Additionally, tools are needed for possible mechanical breakdown; as is knowledge of lands used for hunting and of where not to go because of the possibility of danger to self or others. Finally, there is the need for home freezer storage capacity. Maintaining a job is often required to pay for the use of amenities like electricity to keep food frozen until needed for use, or an agreement has to be made with someone who has freezer storage capacity for overflow.

For study participants, hunting and gathering is not a one-time activity done only during open season periods. There is a constant tension to maintain the ability to hunt and gather for self and others. If one hunter is unable to actively participate in the hunting and gathering activity because of a mechanical break-down or other limitation, then there is a perceived need to fill that portion of catch that would have been filled by that participant had he been able to participate. Their concern is not so much for themselves, but for the community at large. Not everyone in the village can afford to purchase foods or hunting supplies from a supermarket in the larger cities of Fairbanks or Anchorage, Alaska. The cost of transportation and freight is an ongoing concern for anyone who has an income.

Another issue that relates to a balanced dynamic is how the younger generation perceives their role in the community. One of the comments made related to this is how one young hunter

hunted and gathered only for themselves, and did not share his catch with the others who were not successful. This revelation was a reflection on what values have been transferred to the young hunter and their family, or whether or not the value of sharing was a value held by the younger hunter. Either way, it was an eye opener for the community to hear that this kind of behavior occurred. Some others in the community did not view themselves as hunting and gathering only for their own benefits such as exhibited by sports hunters, so to hear or see it among their own people was concerning. There are many elders of the community who know what it means to have need but not have the resources, so the value of sharing is very important to maintaining an equilibrium that constitutes a part of a healthy community.

5.4 Food insecurity: Yes and no

When asked if whether or not (at an individual level) they thought they were experiencing food insecurity, the following best answers an overall sentiment. *“Yes and no. It cost a lot of money to order food but we can do it. On the other hand if caribou is around it makes things a lot easier.”* The success of the UCAN as a spokesperson or spokes-group for the village of Anaktuvuk Pass rests upon the people of Anaktuvuk Pass being able to articulate their needs to the UCAN and have the association express those needs on their own terms. The example of the Alaska Eskimo Whaling Commission has many personal examples of leaders who have stepped up and expressed their concern over access to and protection of a needed subsistence resource. However, there were not many references made in the focus groups and individual interviews about what the UCAN should say to the state or the Federal government, aside from pointing fingers at the sports hunters and the State of Alaska, and blaming them for the current conditions. One of the frustrations expressed by an outside observer was that the

residents wanted someone else to take the lead to express their frustrations, while the residents of the village provide the direction and not take ownership of the issue.

5.5 Propositions

Two propositions for the UCAN are engagement of policy makers and emulation of the Alaska Eskimo Whaling Commission. Engaging policy makers will require a collaborative effort. The UCAN filed their application for incorporation as a 501(c)(3) non-profit organization with the Internal Revenue Service, and their next step is to adopt a set of by-laws that will provide guidance on their structure and operations. The association will need to have presentation material for policy makers to view that expresses the community's views on food security and why they think that there should be negotiated restrictions for their benefit. One of their first tasks is to provide awareness on how their lives are impacted by their not being able to take prime bulls for their food stores through the winter months. The implication here is for the UCAN to provide information on how all parts of the animal is used, how often the meat is consumed, and how much they estimate they need per year to maintain a healthy diet. The UCAN would also need to explain how sports hunters could still benefit under a new system that provides a right of first refusal to the community. This may mean that the two groups would have to work together rather than not. What the UCAN may have to do is to also work closely with the North Slope Borough Wildlife Department to put together a presentation for the Alaska State Board of Game and the Federal Subsistence Board. Community concerns that there are restrictions for accessing Federal lands will have to be based on their own findings on how the residents of Anaktuvuk Pass use the caribou throughout the year. Another major issue that the UCAN will have to address is the sport hunter access on state lands. The State of Alaska, in its own right, has sovereign authority on how lands that belong to the state can be used. To that end

it may be appropriate for the UCAN to partner with the Nagragmiut Tribal Council, since the Nagragmiut Tribe is one of 535 recognized tribes in the United States today.

5.6 Public health implications

The residents of Anaktuvuk Pass have expressed a desire to negotiate targeted management strategies in the game management units at or near Anaktuvuk Pass. It is hoped that the processes initiated as part of this project will assist the UCAN in their ability to formally articulate their needs and aspirations in the interest of their food security. United Caribou Association of the Nunamiut interests are the interest of the village of Anaktuvuk Pass. It has been shown in their village history that maintaining a connection with subsistence caribou hunting is important to maintaining their food security. The people of Anaktuvuk Pass through the UCAN wish to inform and educate the Alaska Board of Game, and sports hunting and tour guides about Anaktuvuk Pass food security issues, and how food security can be protected into the future.

Chapter 6 Strengths and Limitations

A major limitation was the amount of time spent in the village. It would have been preferable to spend additional in-person time beyond the described activities in the community to discover additional information, such how many people in the community are hunters and how many are not, what some of their actual costs are to take a day trip to look for caribou, and in what capacity non-hunters may participate in subsistence activities. Additionally, it would have been helpful to have interviewed a representative of the North Slope Borough Wildlife Department, since that department may have additional information or insight on what kinds of questions to ask of the community. It was valuable time spent when there was an unplanned one-on-one discussion with one of the North Slope Borough research scientists about caribou behavior.

One of the greater strengths of the project was that the researcher had a number of personal contact hours with the informants and participants. The researcher had made at least 7-10 prior visits to the village for other reasons, and had spent a cumulative 30 to 60 days on site prior to this project. Anaktuvuk Pass has a museum, and a small library that hosts books on the history of the village. The curator of the museum was a valuable source of information about history. The exhibits in the museum were done very well, and provided a snapshot of the kind of life their founders had.

6.1 Strengths and limitations of focus groups

Communication in general was the largest hurdle to overcome. Internet access was non-existent for the researcher in the community, and email access for the participants was intermittent. The most reliable means of communications was by phone and facsimile machine. While information about the focus groups was sent several days in advance (i.e., material that

was requested for posting), there were very few places to post the information around the community. Texting and Facebook seemed to be two of the more reliable means of posting information. Scheduling of the focus groups had to be during later afternoon or after dinner, when most of the community would be more active. However, for those who did attend the focus groups their insight was valuable, but limited only to them. Overall there were 22 adults who attended over the two days used for the scheduled focus group meetings.

One interesting occurrence was when the researcher was asked how much pay the researcher was taking home for the work. The person asking was pleasantly surprised to hear that this work was voluntary and not a paid position. In the estimation of the researcher, knowing that the researcher was volunteering his time to collect this information made the participants more open to discussion of sensitive issues.

Another limitation was the time involved in the focus groups, as there was only one hour allotted to each. Even though the School Group was the smallest of the three groups, they had most of the best insights, partly because it did not take as much effort to establish the reasons for which the focus group was being conducted. The project could have benefited from allocating additional time to continue productive conversations.

Language was another barrier to making sure that questions were understood. Although the majority of the participants were high school educated, for some English was not their first language. Fortunately, English was understood very well by most of the participants of the focus groups. Nevertheless, the researcher had to use simple terms to explain complex issues.

6.2 Strengths and limitations of individual questionnaires

The individual questionnaire was an opportunity for the participant to interact one-on-one with the researcher in discussions on issues surrounding subsistence hunting of caribou in the

region of Anaktuvuk Pass. However, not many of the participants took time to ask questions related to understanding the questions of the questionnaire. The researcher did take time to explain what was hoped for, and those who provided thorough answers were more versed in the issues of the community than those who were not.

Unfortunately, the researcher did not evaluate the reading level of the questionnaire, or pilot it prior to administration. For some training certifications used for bush Alaska programs, the minimum grade comprehension used is the sixth grade level. The researcher did, however, make it very clear to the participants that he would be on hand personally to help overcome a lack of understanding of the questions. The participants seemed to understand very well the issues surrounding the controversy related to the fall hunt of caribou, but when asked to articulate that in their own words it turned out to be a challenge for a few of the participants, but they did not speak up. The researcher did not only make this observation. Staff also made this observation from other groups (e.g., government officials, visitors, board officials, park rangers and researchers) interacting with the community of Anaktuvuk Pass.

There were participants of both the focus group and the individual questionnaire who had valuable insight into what is happening to them on a daily basis. One official from the city group put it handily, “Not enough caribou. It’s all about food, it’s too expensive, doesn’t last long.”

Chapter 7 Conclusions

This project involved travelling to and from Anaktuvuk Pass to meet and make more connections with participants who were interested in speaking out about their concerns on subsistence caribou hunting and their concerns for food security. The information gathered here was helpful to clarifying the issues that UCAN should communicate, but also highlighted that additional research should be done. For example, what are the flight plans that are posted to the Federal aviation administration in Fairbanks, Alaska for guides and tour groups who want to “see” the large herds of caribou that frequent the North Slope? Just a year and a half ago there was a reported aircraft accident at or near the Dalton Highway involving a flight tour company. There were no casualties, but this illustrates how interested people are in viewing large herds of animals.

Members of the local Council at Anaktuvuk Pass have asked for assistance in drafting a resolution stating that the residents who live in and around the area of Anaktuvuk Pass, or villages like it, be granted first access to the caribou resource, and urge the State of Alaska to support that kind of an initiative. Subsistence hunting and fishing are considered to be major controversies for rural Alaskans. They consider subsistence as important as having a job. The hunters and fishermen consider subsistence hunting and fishing to be their job. This is an occupation that is not recognized by the State of Alaska. Those who participate in subsistence hunting and fishing have a vested interest in the practice continuing. It was a village discussion about caribou that provided the impetus for this project. Some of the participants of the focus groups said that they often have had caribou meat for all their daily meals, and that when they do not the absence of the caribou as a meal is pronounced.

As with any endeavor, a key to success is education and awareness. The people of Anaktuvuk Pass are aware of their need for the caribou resource; they more often than not want to find a way to articulate and promote their interests. There are additional pressures that they recognize, such as their hearing about how the herd(s) has been reduced in size for unknown reasons. Their concerns with that possibility are additional restrictions being placed on their community because of a perceived reduction of the caribou population. Community members have also expressed how climate change may be affecting them, especially since it is during the winter that there is more mobility because the snow offers more terrain that is accessible. What underlies all this concern is their sense of a lack of control.

One observation that was made is the community needs to own this issue, and to be the initiators for change if they want to see change in their favor. Firstly, there is a need for being able to fully articulate their observations and concerns. The Alaska Eskimo Whaling Commission has shown that it is possible to influence local, state and global politics. What is striking to see is the community seems to be waiting for their “hero” to step up. Other bodies that have interacted with the community have also noted that desire as well. Members of the community feel that they have to fight for every inch that they are able to achieve in order for them to maintain their chosen way of living. Not only do they have to navigate the rules administered by the State of Alaska, but also of several United States administrative agencies for access and use of lands that surround their community within the Gates of the Arctic National Park. The people of Anaktuvuk Pass have relied on their history to make their arguments for access to subsistence resources, and the burden of proof has been labeled as theirs as they have noted during the Alaska Land Claims Settlement Act of 1971.

Chapter 8 Recommendations

In a final effort to present the findings of the project, formulate recommendations, and provide some inspiration for those who participated in the focus groups and individual questionnaires, the words expressed by the participants at Anaktuvuk Pass were placed into a “word cloud” (Figure 2) and a PowerPoint presentation, and these materials have been shared with the UCAN. As presented in preceding chapters, it is clear that there are many recommendations that the members of the community can provide to outside agencies, and other interested parties, yet additional research could be done to document the number of actual hunters within the community, and how their distribution process works.

The local community of Anaktuvuk Pass wants outside agencies to know how and why caribou are important to them. A number of local individuals are seeking advanced degrees to help to articulate their subsistence issues from their perspective. Local governing bodies such as the Nagragmiut Tribal Council can and should be taught to develop PowerPoint Presentations using their own images, and local storytellers to express their concerns. The residents of Anaktuvuk Pass want to be the first to use the caribou as a food resource to protect their sense of food security, and they just want to be able to articulate that very well to decision-makers. The people of Anaktuvuk Pass want state and local governing bodies to know that they sense the caribou being diverted, and that they are concerned about the reasons for diversion because the sense of loss is directly felt by them in many ways. The people of Anaktuvuk Pass know that all of their wishes may not be honored, but they do want to give their efforts a fighting chance.

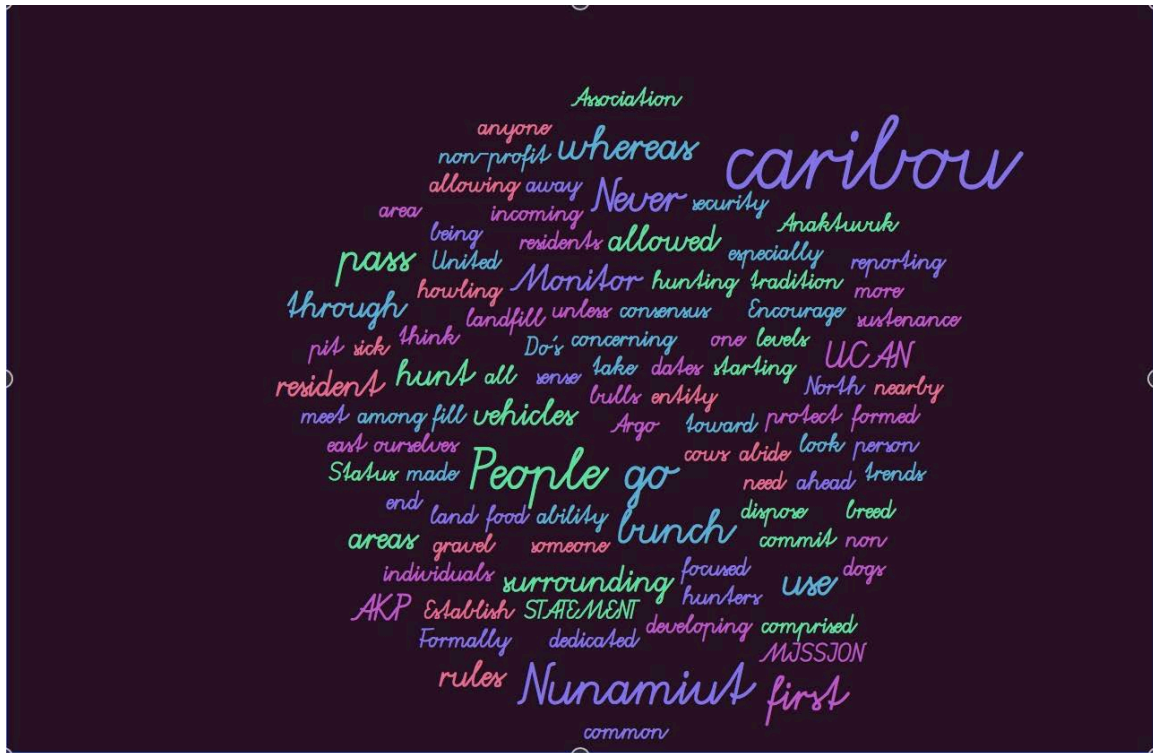


Figure 2. Word cloud generated from transcripts of individual questionnaires and focus groups.

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Appendix A

Ten Essential Public Health Services

- 1) Monitor health status to identify community health problems
- 2) Diagnose and investigate health problems and health hazards in the community
- 3) Inform, educate, and empower people about health issues
- 4) Mobilize community partnerships to identify and solve health problems
- 5) Develop policies and plans that support individual and community health efforts
- 6) Enforce laws and regulations that protect health and ensure safety
- 7) Link people to needed personal health services and assure the provision of health care when otherwise unavailable
- 8) Assure a competent public health and personal health care workforce
- 9) Evaluate effectiveness, accessibility, and quality of personal and population-based health services
- 10) Research for new insights and innovative solutions to health problems

Appendix B
Consent Form

UNITED CARIBOU ASSOCIATION
of the NUNAMUIT (UCAN)

PRINCIPAL INVESTIGATOR:

Andrew Tooyak, Jr.
Master of Public Health Student
University of Alaska Anchorage
(907) 952-7079

DESCRIPTION:

I am interested in the thoughts and feelings of Nunamuit values as they apply to the United Caribou Association of Nunamuit, you are the best person to describe these thoughts and feelings. This research study will involve one or two surveys with you. Each survey will give you an opportunity to express how UCAN can be improved.

VOLUNTARY NATURE OF PARTICIPATION:

Your participation in this study is voluntary. If you don't wish to participate, or would like to end your participation in this study, there will be no penalty or loss of benefits to you to which you are otherwise entitled. In other words, you are free to make your own choice about being in this study or not, and may quit at any time without penalty.

CONFIDENTIALITY:

Your name will not be attached to your survey responses. Any information from this study that is published will not identify you by name.

BENEFITS:

There will be no direct benefit to you from participating in this study. The results of this study may benefit UCAN.

RISKS:

There are no other known risks to you.

CONTACT PEOPLE:

If you have any questions about this research, please contact the Principal Investigator at the phone number listed above. If you have any questions about your rights as a research subject, please contact Sharlyn Mumaw, Research Integrity & Compliance Officer, Diplomacy Bldg 101 Voice: (907) 786-1099, Fax: (907) 786-, Email:

SIGNATURE:

Your signature on this consent form indicates that you fully understand the above study, what is being asked of you in this study, and that you are signing this voluntarily. If you have any questions about this study, please feel free to ask them now or at any time throughout the study.

Signature _____ Date _____

Printed Name _____

A copy of this consent form is available for you to keep.

Appendix C

Demographic Information Survey

QUESTIONS

Thank you for participating. Please complete the following questionnaire. In order to participate in this questionnaire you are required to be over the age of 18.

Self-Completed Questionnaire

1. Are you over the age of 18? ☐ Yes ☐ No
2. Please identify how long you have lived in Anaktuvuk Pass.
☐ One year or less
☐ More than one year but less than two years
☐ Less than five years
☐ More than five years
☐ Born and Raised in Anaktuvuk Pass
3. Demographic information (please check)
☐ White
☐ Native American or Alaska Native
☐ Hispanic
☐ Asian
☐ African-American
☐ Pacific Islander
4. Are you in favor of the current caribou management system? ☐ Yes ☐ No ☐ Undecided
5. Do you wish to participate in a future focus group meeting this fall that reviews preliminary findings from this study? ☐ Yes ☐ No

If yes please provide phone #:
Other method of contact:

email:

Appendix D

Individual Questionnaire

For this research project I am investigating the statements by residents of Anaktuvuk Pass who have expressed a desire to negotiate targeted subsistence caribou management strategies on state or federal land at or near Anaktuvuk Pass these statements may have been expressed in meetings earlier in 2014. They might have been referred to as roundtable meetings

1. What does this statement mean to you? “A right of first refusal”
2. What does this statement mean to you? “Earlier access to subsistence caribou resources to meet food security needs.”
3. If you were to negotiate access to subsistence caribou with the Alaska State Board of Game, how would you do that?
4. What do you feel is important for organizations outside of Anaktuvuk Pass to know about a subsistence way of living?
5. How do you measure what a successful subsistence lifestyle is?
6. How would you know when your efforts have been successful?
7. Do you think that you have food insecurity? Yes/No. Why?

Appendix E

Focus Group Discussion Questions

For this research project I am investigating the experiences of individuals who participated in the community meetings hosted by the North Slope Borough Wildlife Department. These meetings may have taken place earlier in 2014. They might have been referred to as Roundtable Meetings.

1. One survey that was done purported to have been done with Anaktuvuk Pass respondents states that the head of household found it difficult to get the foods they needed to eat healthy meals, what is your reaction to this statement? Please explain.
2. If you were to report difficulty getting foods for healthy meals, how would you report it, and who would you be likely to report it to?
3. As a household head how would report difficulty getting subsistence foods? Who would you likely report it to?
4. “enough to eat.” What does that mean for you as household head?
5. At what time of the year is it more likely that your household would find it difficult to get food you need to eat for healthy meals?
6. Please state how concerned you are with getting enough subsistence foods.
7. Please state how concerned you are with getting store foods

Respondent # _____ Date _____

(Focus Group # of participants____)

I would like to thank you for taking the time to meet with me today.

My name is Andrew Tooyak, Jr., I am a Master of Public Health student at the University of Alaska Anchorage and I am investigating the experiences of individuals who participated in the community meetings hosted by the North Slope Borough Wildlife Department. These meetings may have taken place earlier in 2014. They might have been referred to as Roundtable Meetings.

The interview should take no more than 1 hour for individual interviews/ 1.5 hrs for focus groups meetings. I will be taping the session to ensure that I capture everything you say. Although I will be taking some notes during the session, these are to accompany the taped interview. Because we're on tape, please be sure to speak up so that we don't miss your comments.

All responses will be kept confidential. This means that I will ensure that any information I include in my report does not identify you as the respondent. Remember, you don't have to talk

about anything you don't want to and you may end the interview at any time without consequences.

I have provided you with a consent form to sign that also explain this research.

Do you have any questions about what I have just explained?

Are you willing to participate in this interview?

If so, I will need your signature on the consent form.

Thank you.